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A  
BRIEF  
submitted  
to the

SPECIAL JOINT COMMITTEE  
of the  
SENATE AND THE HOUSE OF COMMONS  
on

THE UKRAINIANS, THE NEW CONSTITUTION, THE  
LAWS AND POLICIES OF THE FEDERAL AND THE  
PROVINCIAL GOVERNMENTS OF CANADA

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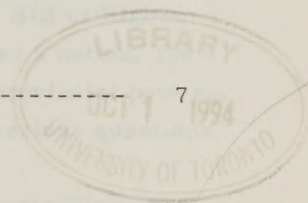
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## I. INTRODUCTION

1. A few years ago, after a lengthy debate in Parliament, Canadians obtained a new flag. Now the move is for a new Canadian Constitution. A joint Committee of the Senate and House of Commons is holding hearings across the country to probe public opinion on the nature of such a Constitution. In June, representatives of the federal and the provincial governments shall meet in Victoria, British Columbia, to consider the matter again. Many Canadians are seriously concerned about such matters as a Bill of Rights, linguistic and cultural rights, Canada's identity as a nation, the future of the Senate, the division of federal and provincial powers, and well they might be. These are in fact very serious questions.
2. The Ukrainian Professional and Businessmen's Club of Edmonton feels obliged to take a stand on several of these vital matters. The Club wishes to impress upon the Government of Alberta that the government's delegation to the constitutional conference in Victoria should consider certain matters that are vital to Canadians whose origins are neither French nor British. Specifically, the Club is concerned that the Special Joint Committee should not disregard the rights of groups such as the Canadian Ukrainians in the new Canadian Constitution. Our concern is heightened by the fact that to date there has been no provincial or federal reaction to Volume IV of the Royal Commission on Bilingualism and Biculturalism, which was supposed to "take into account the contributions made by other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution."







3. The recommendations of Volume IV, though very limited, were published on October 23, 1969, and have since been gathering dust. Why is this so? Are we not all partners in Canada, or are some more equal than others?
4. That all is not as it should be, is shown by the fact that in 1970 the Federal Government allocated fifty million dollars in aid of French language and culture outside Quebec, and only forty thousand dollars for all ethnic groups combined--and this in the face of the 1961 census, which shows that Canadians of British origin constitute 44 percent of the total population; the French 30 percent; and the rest 26 percent. Why are Canadians who comprise 26 percent of Canada's population discriminated against in this way?

## II. THE HISTORY AND ACHIEVEMENTS OF CANADIANS OF UKRAINIAN ORIGIN

5. The economic factor was the one immediately responsible for bringing to Canada the first flood of Ukrainian settlers at the turn of the century and the two decades following. For land-starved peasants, socially and economically depressed in their native Ukraine, then part of the autocratic Austro-Hungarian Empire, the promise of 160 acres of free land was doubtless a powerful inducement to emigrate. By World War I, some 100,000 Ukrainians settled in a broad belt commencing in the southeastern corner of Manitoba and scattering diagonally across the three prairie provinces in a north-easterly direction to the Peace River area in Northern Alberta, in some places the width of the belt being over 100 miles.\*

\* Appendix A.

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6. Because the nature of the soil was so much like their native "chornozem," and because basically they were an agricultural people, the Ukrainian settlers eventually brought under cultivation some ten million acres of virgin land, making Western Canada the world's granary of the famous "Canadian Northern hard wheat." Their success as farmers is attested by the numerous wheat and other cereal world championships won by farmers of Ukrainian descent. Moreover, the ethnic character of this vast area of Western Canada may be seen in the 130 (approximately) place names of which Ukraina, Komarno, Tarnopol, Dnieper, New Kiev, Stry, Kolomea, are typical examples. If it is proper to speak of founding races, Ukrainians were truly among the founding races of Western Canada.
7. But their contribution to the opening of the West was not confined solely to breaking up the sod of the plains. Thousands of Ukrainians laboured in the "extra gangs" which laid the rails of Canada's three transcontinental railway systems. The tamping of the ties was just as back-breaking as pulling stumps and hauling rocks. Today, over 100,000 Ukrainians are engaged in industry, largely in Eastern Canada.
8. Important as it was, the dream of economic independence was not the only lure which brought Ukrainians to Canada. The democratic ideal is their heritage from the Kozak (free man) Period. In spite of the attempts of Eastern European autocratic rulers to root it out, the hope of a freer life had never died out. And Canada was the land which promised, not only 160 acres of free land, but also freedom and opportunity to prosper, to hope for a better life, for future generations; freedom to participate in the social and political life of their adopted land, and ABOVE ALL, to retain their language, their culture and their traditions.





9.       Following the political and social upheavals of World Wars I and II, additional thousands of Ukrainians came to Canada where they could be free from the tyranny of one "ism" or another. They brought with them not only a high level of technical, professional and artistic skills, but also a fierce determination to achieve equality among equals and at the same time to retain their ethnic identity. Their experience with the ruthless attempts of their European overlords to "russify," "gormanize," and to "polonize" them was too recent for them to understand or accept the theory of the "melting pot" or the concept of the "founding races."
10.       In the meantime, these latter-day immigrants have readily integrated into Canada's political, economic and intellectual life, providing, particularly at the professional level, university professors and artists of national recognition.
11.       From the earliest years of their immigration, Ukrainians began laying the foundations of a Canadian way of life. Hundreds of schools and churches were built; cultural centers sprang up all over the Canadian West. No sacrifice was too great to send their sons and daughters to institutions of higher learning. Education was, and still is the touchstone to a freer and better life. Today, over 5,000 teachers in Western Canada are of Ukrainian descent, and more than 200 are professors in various faculties or holding important administrative posts. Some have achieved success and prominence in science and research. Many communities are served by a significant number of medical doctors, lawyers, and other professionals of Ukrainian descent.
12.       Economic independence and opportunities for individual initiative gave rise to numerous forms of business enterprise among the Ukrainians--from small retail stores, service outlets, food processing plants to large and ambitious co-operative and





corporate efforts like the 60-odd Ukrainian credit unions across Canada with an estimated membership of over 50,000. Today's enterprises include the Savings and Mortgage Corporation of Manitoba; Western Cabinet; Page, the Cleaners, and the Heritage Savings and Trust Company of Alberta.

13. Canadian of Ukrainian origin have not neglected the political arena. As early as 1902, the first all-Ukrainian municipality came into being in Stuartburn, Manitoba, and elected its first Ukrainian reeve in 1908. In 1911, Winnipeg elected the first Ukrainian alderman--Theodore Stefanyk. In 1913, Andrew Shandro was elected to the Alberta Legislature. The first Ukrainian to sit in the House of Commons was Michael Luchkovich, elected in 1926 from the constituency of Vegreville, Alberta. To date, there have been over 90 Ukrainian members, two speakers, four cabinet ministers in provincial legislatures, one lieutenant-governor, one cabinet minister in the Federal Government, and three senators.
14. The participation of Canadians of Ukrainian descent in the field of jurisprudence has been equally creditable. No fewer than twenty have held, or are holding, positions as judges in the various courts in Canada. Ukrainians may be found in almost every department of the federal and provincial civil service and in high administrative posts in Ottawa, including the CBC, NFB, and the Canada Council.
15. The real test, however, of loyalty and devoted citizenship is brought out when a country finds itself in a crisis or at war. Canadians of Ukrainian origin, stood the test in World Wars I and II. About 10,000 were enlisted in the Canadian military forces during the First World War. One of them was Philip Konowal, who was awarded the Victoria Cross. Approximately 40,000 volunteered for service in every branch of Canada's forces in World War II. This represents the highest per capita participation of any ethnic group in Canada.



16. At the same time that Canadians of Ukrainian descent are participating fully in all aspects of Canadian life, they are aware of their ethnic origin and identity, and wish to preserve the best of their culture. Being Canadian means to them being members of a multicultural society in which they share common ideals of freedom and democracy, and a common loyalty to a way of life which is uniquely Canadian. Concomitantly, they reject the "melting pot" concept and fervently believe that the diversity of sub-cultures which is found in Canada is also uniquely Canadian.
17. We consider that there exist other facts pertaining to Canadians of Ukrainian origin which are significant, and this Committee should be made aware of them. These facts include:
  - a) The church has always played an important role in the lives of Ukrainians. In Canada, the two principal churches--the Ukrainian Catholic and the Ukrainian Orthodox, each with a Metropolitan and three bishops--serve about 900 parishes across Canada. They fulfill the spiritual needs of about 75 percent of Ukrainian Canadians.
  - b) In 1965, at a meeting in Winnipeg, the Federation of Ukrainian Professional and Business Men's Clubs was organized. While they are found in almost every kind of business, Ukrainians of Canadian origin are particularly active in fraternal life insurance societies and credit unions. Today there are more than sixty credit unions with assets of more than 50 million dollars.
  - c) The publication of newspapers, periodicals, and books by Ukrainian Canadians, both in English and Ukrainian, has significantly influenced the thought and history of the Ukrainian





community in Canada. There are seven book-publishing establishments in Canada printing more than 100 books and pamphlets annually. More than 35 periodicals are published regularly. These books and periodicals are available in public libraries, cultural centers, and retail stores.

- d) In recent years, Ukrainian Canadian artists, in the fields of music, performing arts, painting, and sculpture, have been achieving creditable prominence and public recognition. The rich repertoire of songs, dances, national and religious customs, handicrafts, and culinary art are well known, both nationally and internationally.

### III. MULTICULTURALISM AND THE NEW CANADIAN CONSTITUTION

18. For decades now, Canada has been described as a cultural mosaic. Unlike the United States with its strongly-nationalistic "melting pot" philosophy, Canada has been truly tolerant of diversity; before the world she has appeared as a land of many languages and cultures.

According to the 1961 census, almost 26 percent of Canada's population is neither British nor French. In the Prairie Provinces a full 50 percent is of the third element, as follows: Alberta-----  
British 40 percent; French 9 percent; Other 53 percent; Manitoba-  
British 43 percent; French 9 percent; Other 48 percent.

Like Rome, Canada was not built in one day, or even in one century. The process of building this nation is still continuing. From four provinces to ten, from three and one-half millions to twenty-two millions, from a bi-racial (if we do not count the Indian and the Eskimo) to a multi-cultural population, from a colony to a democratic state.





19. The existence of a strong demand for French rights (which rights were at times also claimed by other ethnic groups) has undoubtedly been the chief factor behind the semi-official ideology of ethnic pluralism (see John Porter, The Vertical Mosaic (1965)). There can be no doubt that the Canadian mosaic has been for several centuries an important defence against the cultural encroachments of our southern neighbor and has helped to keep Canada separate and independent.

20. Many outstanding leaders in the past and some in our time have clearly supported the concept of Canada as a multicultural nation. Some sixty years ago, Sir Wilfrid Laurier left the following message for us:

I have visited in England one of those models of Gothic architecture which the hand of genius, guided by an unerring faith, has moulded into a harmonious whole. This catedral is made of marble, oak and granite. It is the image of the nation I would like to see Canada become. For here I want the marble to remain the marble; the granite to remain the granite; the oak to remain the oak; and out of all these elements I would build a nation great among the nations of the world.

More recently, the Honourable E. C. Manning, in his book, Political Realignment, noted the importance of variety and cultural liberty in human life and association:

The individual human being is absolutely unique. Every association of human beings is unique. No two individual human beings or associations of human beings are exactly like, and as long as the distinctions between men are neither immoral nor unjust, variety in human life, variety of human association, and variety in culture and ways of living should be recognized, encouraged, and regarded as valuable by governments and society.



Freedom of thought and action in the cultural sphere is of supreme value and importance. Governments should strive to ensure the continued development and conservation of cultural freedom and responsibility for individuals and associations of individuals.

21.           However, we do not wish to base our argument for cultural and linguistic diversity solely on the fact that it has existed and continues to exist, often in spite of those who still favour the outmoded concept of a nationalistic state with one language, one religion and one culture. To us, the mosaic concept of a state has intrinsic merit, for who would deny that diversity enriches Canadian life? The mosaic serves as a kind of tonic against the deadly technology and uniformity of the present age, where everything is so standardized. We submit that cultural diversity is a basic human right, a fundamental human value, which if not encouraged by governments, inevitably results in acrimony and even conflict. Freedom of cultural expression, especially for the young, is more important than the material riches for which Canada is so famous. Canada's richest resource is and should remain her people, their many languages and the subcultures which these languages sustain.
22.           This does not imply withdrawing into "nation-states." This is not a political issue at all, but a cultural issue. If Canadian ethnic groups do not get the right to pass down their cultures to their children through schools, the result will be assimilation, alienation and anxiety that go with them. As Wells once wrote, "Human history becomes more and more a race between education and catastrophe."
23.           Therefore, the Ukrainian Professional and Business Men's Club, supported by the Ukrainian Canadian Committee, Archbishop Andrew (Ukrainian Orthodox), and Bishop Neil N. Savaryn (Ukrainian Catholic) urge the Special Joint Committee to declare





itself for the mosaic concept and to recommend its inclusion in the preamble to the new Canadian Constitution in the following terms:

THAT CANADA IS A MULTICULTURAL COUNTRY  
WITH MANY LANGUAGES, TWO OF WHICH, ENG-  
LISH AND FRENCH, ARE OFFICIAL.

The new Canadian Constitution should also include a Bill of Rights and we urge the Special Joint Committee to recommend specifically:

THAT THE BILL OF RIGHTS, ENTRENCHED IN THE  
NEW CANADIAN CONSTITUTION, DECLARE THAT  
EVERY ETHNIC GROUP IN CANADA HAS A NATURAL  
RIGHT TO THE PURSUIT OF ITS OWN LANGUAGE,  
RELIGION AND CULTURAL IDENTITY.

In our view, the above should then be regarded as a basic principle to prevent discrimination, to further tolerance, freedom of human expression, and even a better way of life.

24. The embodiment of linguistic and cultural rights in a constitution is not a novelty. The B. N. A. Act contains provisions guaranteeing French language rights and the right to denominational schools. Switzerland, Norway, Belgium and many other nations have constitutions where languages and cultures are given official recognition. Canada would be wise to follow their examples on the threshold of her second century of nationhood.
25. The ideal Canadian of the second century should be one who, in addition to at least one official language, should be able to speak at least one other language (preferably his mother language), and his right to the latter should be entrenched in the new Constitution, not only because of the intrinsic value of any language, but also in the interests of national unity and harmony. Linguistic, and



therefore cultural liberty is as important as peace, order and good government. We submit that only a constitutional entrenchment can reach many discriminatory laws and regulations, and even more important, the inclusion of the multicultural concept in the constitution will ensure respect not only for Canada's two founding peoples, but for all peoples fortunate enough to live in Canada.

26. Canada is truly a cultural treasure house. Languages such as Ukrainian, German, French and Italian are used extensively in the three Prairie Provinces, Toronto and Montreal, and are representative of the Teutonic, Slavic and Romance language groups. According to Volume I of the Royal Commission on Bilingualism and Biculturalism (page 159, Map A, enclosed) these languages:

- a) are used in large geographic areas;
- b) have been in contual use for the last fifty, seventy-five, or one hundred years;
- c) have created a rich oral and written Canadian tradition in folklore, and in artistic and literary works, unknown to English and French; and
- d) continue to be functional in various spheres of individual, family, religious and community life.

To see them disappear would be a great national loss, for which future generations in Canada would never forgive us.

27. Certainly Canadian Unity does not mean uniformity. And certainly learning other languages in schools does not pose any threat to the common good any more than does learning of





biology or any other subject. Languages have always been taught and are still being taught. It is only because of our impatience to rush through the pioneering stages of Canada's development that there has been a tendency to minimize the importance of the study of languages.

We are against the idea that the English and French cultures are paramount in Canada, and that all other groups must be assimilated into one or the other of these two cultures. ... We believe in the principle of partnership-partnership of all peoples who have contributed to Canada's development and progress. We do not believe in any special privileges of so-called "founding races," because no division into founding and non-founding races can be justified in a democratic society based on equality of citizenship.

Unfortunately, however, without constitutional recognition and government assistance through its chief spokesmen and in the public budget, they may not survive as living languages for long. Even specific safeguards without concerted government action may not prevent their becoming museum pieces. That is why we look forward to the Federal and Provincial Ministries of Cultural Affairs, to recall ethnic groups of Canada to their heritage, to open up museums, national monuments, to create ethnic arts councils and award scholarships in the arts, letters and music.

28. Volume IV of the Royal Commission on Bilingualism and Biculturalism (pp. 229-30) contains a number of recommendations that should be acted upon immediately. If French cannot be maintained outside Quebec without government assistance, how can any other language and subculture be maintained? We suggest, then, that it is time to commence a frank and honest discussion of what the principles of unity in diversity imply, and what the Federal and Provincial Governments intend to do for other ethnic groups in terms of the clear recommendations of the said Volume IV.



29. Canada is a Butchart Garden to us and we look forward to a symphony of colours, and not to two patches: one of roses and one of fleur-de-lis.

Canadian unity is certainly our concern, but unity of Canada must not be based on any one or two languages or cultures, but on equality. Only unity based on complete equality of all the races in Canada will survive the tests of history. The late Adlai Stevenson, speaking to the United Nations in 1963, had this to say:

The history of tyranny and injustice is much older than the history of freedom and justice. Yet we know full well that no society, national or international, can prosper or long endure if it does not grant the people full human, political and economic rights.

There is only one logical basis for a country like Canada, and that basis is multiculturalism, and full constitutional recognition of the right of all Canadian ethnic groups to learn their languages in schools. Anything else is unworthy of Canada as a nation.

#### IV. THE PROVINCIAL SCHOOL ACTS AND THE STUDY OF UKRAINIAN

30. If the Federal and Provincial Governments accept the concept of multiculturalism, as we believe they do, they must also accept a concern and a responsibility for ensuring that a language like Ukrainian and its sub-culture flourish. Accordingly, we wish to recommend:

THAT PROVINCIAL GOVERNMENTS AMEND THEIR  
LEGISLATION TO REMOVE ALL OBSTACLES TO THE  
TEACHING OF ETHNIC LANGUAGES IN ALL THE  
SCHOOLS, COLLEGES, UNIVERSITIES AND OTHER  
INSTITUTIONS OF LEARNING;





THAT ALL THE PROVINCIAL GOVERNMENTS INTRODUCE LEGISLATION TO FACILITATE THE TEACHING OF THE UKRAINIAN LANGUAGE WHERE THERE IS SUFFICIENT DEMAND FOR IT.

31. Language is not only a means of communication. It is fundamental to all our activities--self-expression, communion with others, thinking, social organization and personality. Indeed, it is an expression of our culture. But recognizing the rights of ethnic minorities does not reduce the rights of the majority. All that is needed is good will and understanding. Consequently, the majority has a duty to:

- a) respect ethnic languages;
- b) help to finance them in education; and
- c) help to preserve them in cultural institutions.

We ask for cultural security, for a guarantee of the survival of our language. We do not ask for any official status for our language. In short, we ask for language and cultural rights and not for political rights.

32. Legal protection in the new Canadian Constitution would not accomplish much if provincial school acts remained vague as they now are. Education is within provincial jurisdiction, but it is the front line of defence for languages and hence for the cultural existence of ethnic groups in Canada. That is why we ask for laws that would give effect to the principle of multiculturalism at the grass roots level; that is, in provincial School Acts.

33. The rights of ethnic groups to have their mother tongues taught in schools where there is sufficient demand for them, guaranteed by provincial laws will encourage co-operation and will prevent much mistrust and even hostility. Indeed, local schools should adapt to the needs of the community they serve,



and the Federal Government should help the provincial governments to meet the resultant additional costs, such as providing trained teachers, textbooks, and transportation. There is no reason to fear that the minorities will not learn the language of the majority. Generally speaking, influence of public authorities on the use of minority languages is deep and strong. Therefore, care should be taken that they are promoted by the provincial governments.

A sympathetic attitude at the federal and provincial levels will be necessary to create a genuine acceptance of the principle of multiculturalism. Programs and contents of studies should reflect the cultural character of the minorities.

34. In short, the ethnic languages should have a place in education, in the mass media, in the internal and institutional life of the ethnic groups and such other functions as the governments concerned may specify if there is a public demand for them. Ideally speaking, a Canadian whose origin is neither French nor English, should be trilingual. He should know the two official languages and his own mother tongue, and the governments should help him in that regard.
35. We would also specifically recommend that the Ministers of Education make provision for:
  - a) the introduction of Ukrainian in Grade I and its continuation through Grade XII for at least one hour per day, in order to give students maximum opportunity to achieve the goals for second language teaching. The Program of Studies for Junior High Schools of Alberta, Department of Education, 1970, p. 98, sets these goals out beautifully.





- b) optional units of study, in English or French, at various grade levels, on "The Contributions of Ethnic Groups to Canada's Cultural Development." Such units could include an overview of the history, customs, arts, crafts, religion, music and literature of these ethnic groups;
- c) optional combined courses in Ukrainian, at various grade levels, in the literature and history of the Ukrainian people to place the study of the Ukrainian language in its proper cultural context;
- d) the study of eastern Europe with time equal to that given to Western Europe, with recognition of the fact that the various nationalities which constitute the U. S. S. R. are separate entities and are not all "Russians."
- e) the appointment of a qualified person to a position in the Provincial Departments of Education to be responsible for the "Ukrainian program" in the schools of the Provinces of Canada;
- f) the Provincial Departments of Education to give special grants to schools which offer instruction in a second language, other than French, for the specific purpose of acquiring materials which facilitate the teaching of that language, and to grant scholarships to teachers who, through further study or travel, wish to improve their proficiency in that language;
- g) financial support to assist in the translation of ethnic literature into the two main languages: French and English.

36. The implementation of an expanded second language program will, of course, require considerable financial assistance on the



part of the provinces. In addition, we urge that when the program of federal assistance for language instruction comes up for examination, the Provincial Governments insist that funding be revised to provide for financial assistance to school boards which authorize instruction in a language other than French.

## V. INSTITUTE FOR EAST EUROPEAN STUDIES

37. There now exists at the Edmonton university a Committee of Soviet and East European Studies. The Committee is made up of professors who are drawn from various academic disciplines. However, the members of the Committee are paid by their respective departments and carry a full teaching load within such departments. The time and effort they give to the Committee is entirely voluntary. Our club has worked closely with this Committee and we provide some funds for the continuation of The Shevchenko Lectures held yearly on the campus. The lectures are given by prominent academicians from all over North America and are established in such a way so as to provide knowledge of Ukrainian history, culture and language to students and professors at the University and to the general Ukrainian community of the Edmonton area.

38. We believe that the structure of the existing Committee is not adequate to meet the concern and responsibility that our University must have towards ethnic groups and towards communities in which the Universities find themselves.

We find it appalling that the University of Alberta has, for years, ignored the Ukrainian community in Alberta. The courses of study which it offers can only be interpreted as "tokenism"; this in spite of the large concentration of Ukrainians in Northern Alberta and the large number attending the same University.



39. All too often, universities remain unchecked and unaccountable to the taxpayers who ensure their continuation and to the communities in which they are located. Any attempts by government in suggesting to the universities to take up or modify their courses of study are invariably answered by cries of infringement on academic freedom.

40. Inasmuch as universities obtain funds from federal and provincial governments, we would recommend,

THAT SUCH GOVERNMENTS EARMARK FUNDS DIRECTLY FOR THE ESTABLISHMENT OF INSTITUTES OF EAST EUROPEAN STUDIES WHERE THERE IS A DEMAND FOR SUCH CENTRES, AND WHERE THERE IS A SIGNIFICANT NUMBER OF PEOPLE OF EAST EUROPEAN ORIGIN RESIDING IN THE COMMUNITY IN WHICH THE UNIVERSITY IS LOCATED.

## VI. UKRAINIAN STUDIES CENTRE AT THE UNIVERSITY OF ALBERTA

41. Two decades ago, courses in Ukrainian language and literature were introduced at the University of Alberta and a few years ago the same University recognized Ukrainian for matriculation purposes. Today, about one thousand students are studying Ukrainian in the Junior and Senior high schools, while over a hundred are enrolled in courses at the University.

It is important that such linguistic and literary studies be placed within the broader context which a Ukrainian Studies Centre at the University of Alberta would provide. Specifically, what is needed is a programme consisting of courses in Ukrainian history, literature, language, and the history of Ukrainians in Canada, to which the economics, geography, anthropology, sociology, and





philosophy of the Ukraine could be added in time.

42. Such a Centre should be established in Edmonton for three reasons:

- i. The demographic base in Alberta, especially in and around Edmonton, is sufficient to guarantee a steady supply of students. According to the 1961 census, 8% of Alberta's population and 12% of Edmonton's population was of Ukrainian origin.
- ii. There is wide demand for such a Studies Centre. The University of Alberta has about sixty applicants to take a course in the History of the Ukraine next fall, if it is available. At present, there are eminent and highly-qualified professors in North America who could be appointed to staff the proposed Centre. The University of Alberta has a large collection of Ukrainian Books and materials--The Gonsett Collection--which, of course, can be enlarged.
- iii. The necessary climate for a Studies Centre does exist at the University of Alberta due to the Alberta Government's belief in the doctrine of variety. The government's "White Paper on Human Resources Development," published in March, 1967, expressed this doctrine as follows:

Recognition must be given to the fact and the value of 'variety' in human life, human association and culture. The Government of Alberta regards the variety of languages, cultural backgrounds, and interests, found among the people of Alberta as a valuable asset and welcomes to this province people of all cultures and ethnic origins who respect variety in life and desire a social climate in which individual uniqueness is respected and appreciated.



The said "White Paper" then goes on to explain the difference between the "melting pot" approach and the "mosaic" approach and declares its preference for the latter in the following terms:

This mosaic approach prevails in Alberta and as a result our society has been greatly enriched by the benefits of multiculturalism while still attaining a state of unity stronger than that which prevails in the country as a whole. Canada would do well to pursue 'unity in diversity' on as broad a scale as possible, as being more desirable and more feasible than 'unity of conformity.'

43. The Royal Commission on Bilingualism and Biculturalism (Vol. IV, p. 167) recommends that the universities should study the possibility of expanding their curricula regarding non-British and non-French groups in the fields of the humanities and social sciences:

Much of this expansion could take place through area study programmes. These programmes could serve the national interests and facilitate Canada's international role. Such programmes are complex and costly; they should probably be concentrated in relatively few universities, where high standards could be achieved with the resources available. There are many factors to be considered in determining which university should institute a particular programme. One important factor might well be a concentration of people, in the region where the University is located, whose ethnic origin corresponds to the area of study.

44. The needs of teachers who teach the Ukrainian language in the Alberta Junior and Senior High Schools would alone justify the establishment of such a Studies Centre, while its presence at the University of Alberta would encourage even a larger number of students to study the Ukrainian language in schools. In fact, the University of Alberta could well become the centre of such studies for the two other Prairie Provinces with a large Ukrainian population: Saskatchewan and Manitoba.





45. We submit that the main objective should be to ensure unity, but a unity in diversity, in which people of all cultural backgrounds and in all provinces will feel satisfaction and pride in their Canadian citizenship. Alberta can and should show the way in this regard; an establishment of such a Centre at the University of Alberta would do just that.

## VII. ARTS & LETTERS

46. In order that Canada shall truly reflect its multicultural reality, we recommend that an open, generous and systematic policy be adopted by the Government of Canada to create a proper environment or atmosphere for encouraging the development of ethnic Arts and Letters.
47. The encouragement and support must be provided in all fields of Arts: Literature--in the Ukrainian language as well as Canada's official languages; Music--including folk music, secular and orchestration; Performing Arts--including opera, ballet, folk dancing, amateur theatre and the like; and Visual Arts--such as painting, sculpture, graphic arts and crafts--all reflecting the life and development of Canadians of Ukrainian heritage as well as of our ancestral homeland.
48. To Canadians of Ukrainian background, knowledge of the Ukrainian language is now a MUST if we are to survive as a meaningful community of Canada. We are especially concerned because of the danger of extinction of our culture which Ukrainians, as well as the Baltics are presently facing. We can only depend upon the leadership which we can develop in this country because present political circumstances do not permit the free immigration of Ukrainians to Canada.



49. Furthermore, statistics reflect an alarming rate of assimilation which, if permitted to continue, may easily result in the extinction of the Ukrainian culture. Today's society does not even permit such an occurrence in the animal kingdom.

50. We cannot, however, stress enough the importance of language and literature as an integral part of our culture, for without language, literature and the Arts our culture would be limited to some superficial displays of dancing, easter egg writing, and perhaps baking.

51. The following are, therefore, some basic recommendations upon which to develop a governmental policy:

The FEDERAL GOVERNMENT SHOULD ALLOCATE SUFFICIENT FUNDS IN A MANNER SIMILAR TO THAT MADE FOR THE TEACHING OF FRENCH, AND ESTABLISH A PROGRAM FOR TEACHING OF UKRAINIAN, WHICH PROGRAM SHOULD BE DEVELOPED SO THAT SUCH LANGUAGE WOULD BE STUDIED IN THE CONTEXT OF THE LITERATURE AND SOCIAL ENVIRONMENT OF THE PEOPLE USING THAT LANGUAGE RATHER THAN FOR THE MERE PURPOSE OF ACQUIRING A LIMITED VOCABULARY;

The FEDERAL GOVERNMENT IN CO-OPERATION WITH THE PROVINCIAL GOVERNMENTS SHOULD UNDERTAKE A PROGRAM OF PUBLISHING TEXTS ON CANADIAN HISTORY AND THE LIKE TO PRESENT A MORE COMPREHENSIVE PICTURE OF THE CONTRIBUTION OF THE VARIOUS ETHNIC GROUPS OF CANADA TO THE CULTURAL, ECONOMIC, SOCIAL AND POLITICAL LIFE OF OUR COUNTRY.

The FEDERAL GOVERNMENT SHOULD ESTABLISH A MINISTRY OF CULTURE, WHOSE RESPONSIBILITY WOULD BE TO FURTHER THE LANGUAGE AND LITERATURE OF THE ETHNIC COMMUNITIES AND WHICH WOULD BE CONCERNED WITH DOMINION-



PROVINCIAL CULTURAL RELATIONSHIPS. THE SAME BASIC CULTURAL PRIVILEGES MUST BE AWARDED ALL CANADIANS REGARDLESS OF ORIGIN, AND FEDERAL FUNDS MUST BE ALLOCATED TO ETHNIC DEVELOPMENT SIMILAR TO THAT GIVEN TO THE LANGUAGE COMMISSION.

The PROGRAM OF THE CANADIAN FOLK ARTS COUNCIL SHOULD BE EXPANDED THROUGH FEDERAL ASSISTANCE SO AS TO INCLUDE SUBSTANTIAL INTERPROVINCIAL AND INTERNATIONAL EXCHANGES IN THE FIELD OF FOLK ARTS.

The FEDERAL AND PROVINCIAL GOVERNMENTS SHOULD LEND SUPPORT TO THE DEVELOPMENT OF EXISTING AND FUTURE ETHNIC ARCHIVES THROUGHOUT THE COUNTRY WHICH IN ADDITION TO SERVING THE PARTICULAR COMMUNITIES WOULD ALSO PROVIDE AUTHENTIC RESEARCH AND EDUCATION MATERIAL.

In the Ukrainian community the two major churches, the Ukrainian Orthodox Church and the Ukrainian Catholic Church have for many years been carrying on a program of fostering among young children their own cultural background. Kindergarten programs have been successfully developed on a voluntary basis; however, we recommend specific assistance be given in this area so as to develop better facilities, teaching programs and aids where the child is basically being brought up in its family environment.

52. In short, the objective must be to develop a proper environmental atmosphere throughout the country whereby all major ethnic communities can prosper and contribute through their own heritage to the heritage of Canada.
53. This program requires the joint co-operation of all levels of government who in the main through their various facilities and





resources can either encourage the development of ethnic arts in all their phases or restrict them to the point where ethnic communities in Canada would virtually disappear.

## VIII. THE MEDIA OF COMMUNICATION

54. Communication among individuals, organizations, societies and nations forms the basis of existence, co-operation and progress in every aspect of human life. Press, radio, television and films are media which inform, explain and shape our beliefs and values, as well as affect our way of thinking and behaviour towards each other and towards the whole complex of social, religious, political and cultural matters. They may be used, on the one hand to dissolve conflicts and animosities; or, on the other to suppress individuals or groups of individuals. They may also be used to acquaint the public at large about the contribution of different cultural groups to Canadian life, their traditions, arts and folklore.
55. The news media conduct a two-way function. They inform the Canadian society about Canada's aspirations and goals as a whole; they provide information about the activities and values of different ethnic groups to Canadian people. Another very important function of media is to inform the society of the activities of its members regardless of distance, time and place. Therefore, it is very important that the media use not only the official languages, but also the languages of other Canadian ethnic groups.
56. Canadian ethnic groups have the same basic needs and problems. The Canadian Ukrainians, for example, love their language and their traditions just as much as do the English and the French love their own. To give up either is to commit cultural suicide; to be deprived of either is to be destroyed. It is, therefore,



important that all media be made available to interested ethnic groups of Canada. It is unfortunate that such groups have practically no access to the mass media of communication.

57. Still, the will to survival is great. In 1905, for example, there were only two Italian publications in Canada; in 1965 there were eleven Italian and three Portuguese. Such a will should not be suppressed but recognized and supported by governments as an example to Canadian society. Canadian society will be informed about the activities of different cultural groups and their aspirations in Canada only if the mass media carry such information in English, French and other languages in use. This applies primarily to radio, television and films.
58. To this end, we ask the Federal Government's assistance in
- a) the removal of all restrictions on private broadcasting and film production in languages other than English and French; any restrictions, whether of an administrative or legal character, should be the same for all languages, whether English, French or Ukrainian.
  - b) the removal of all similar restrictions with respect to the CBC.
59. In addition, we urge the Federal Government to:
- a) aid the audio-visual communications media to provide programmes which show the history of Ukrainians in Canada and their contributions to the development of the Canadian way of life;



- b) provide funds to the Provincial Department of Education to produce language instruction, historical, and cultural programmes at the elementary and secondary school levels in Ukrainian.

60. Finally, we recommend that:

THE FEDERAL GOVERNMENT ESTABLISH  
A REGULATORY AND ADVISORY BODY,  
CONCERNING ETHNIC GROUPS IN THE  
CONTEXT OF MASS MEDIA COMMUNICATION,  
TO ENSURE THAT THEIR NEWLY-ESTA-  
BLISHED RIGHTS ARE NOT INFRINGED UPON  
OR ABROGATED.

Respectfully submitted,  
UKRAINIAN PROFESSIONAL AND  
BUSINESSMEN'S CLUB

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Table A-4. Ethnic Origin of the Canadian Population (percentages), 1871-1961<sup>1</sup>

APPENDIX A

	1871	1881	1901	1911	1921	1931	1941	1951	1961
Total <sup>2</sup>	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
British	60.55	58.93	57.04	55.49	55.41	51.86	49.68	47.89	43.85
French	31.07	30.03	30.71	28.61	27.91	28.22	30.27	30.83	30.38
Dutch	0.85	0.70	0.63	0.78	1.34	1.44	1.85	1.89	2.36
German	5.82	5.88	5.78	5.60	3.35	4.56	4.04	4.43	5.75
Italian	0.03	0.04	0.20	0.64	0.76	0.95	0.98	1.09	2.47
Jewish	*	0.02	0.30	1.06	1.44	1.51	1.48	1.30	0.95
Polish			0.12	0.47	0.61	1.40	1.45	1.57	1.77
Russian	0.02	0.03	0.37	0.61	1.14	0.85	0.73	0.65	0.65
Scandinavian	0.05	0.12	0.58	1.56	1.90	2.20	2.12	2.02	2.12
Ukrainian			0.10	1.05	1.21	2.17	2.66	2.82	2.59
Other European	0.11	0.13	0.44	1.35	2.44	2.51	2.45	2.47	3.90
Asiatic	*	0.10	0.44	0.60	0.75	0.81	0.64	0.52	0.67
Indian and Eskimo	0.66	2.51	2.38	1.46	1.29	1.24	1.09	1.18	1.21
Others and not stated	0.84	1.51	0.91	0.72	0.45	0.28	0.56	1.34	1.33

Source: Censuses of Canada.

<sup>1</sup> Data for 1871 and 1881 are incomplete, particularly in the treatment of small numbers of those from central Europe, 1891 is omitted because of insufficient data.

<sup>2</sup> For 1871 includes the population of the four original provinces of Canada only: Nova Scotia, New Brunswick, Quebec, and Ontario. Newfoundland is excluded until 1951.

\* Percentage lower than 0.01.

APPENDIX B

# Distribution of Ukrainians in the Prairie Provinces in 1961 in proportion to the total population

Map B

REFERENCES:

